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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

We hold these truths to be self-evident - that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

—*Declaration of Independence.*

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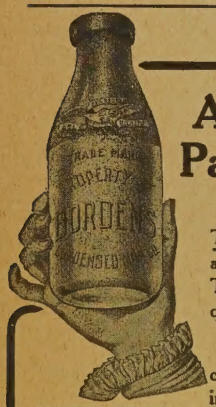

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, July 7, 1910. NUMBER 19.

COLUMBUS

Give mé white paper!
This which you use is black and rough with smears
Of sweat and grime and fraud and blood and tears,
Crossed with the story of men's sins and fears,
Of battle and of famine all these years,
When all God's children had forgot their birth,
And drudged and fought and died like beasts of earth.

"Give me white paper!"
One storm-trained seaman listened to the word;
What no man saw he saw; he heard what no man heard.
In answer he compelled the sea
To eager man to tell
The secret she had kept so well!
Left blood and guilt and tyranny behind,—
Sailing still West the hidden shore to find;
For all mankind that unstained scroll unfurled,
Where God might write anew the story of the World.

—*Edward Everett Hale's New England History in Ballads.*

Our friend E. O. Sisson writes forcefully on "An Educational Emergency" in the July *Atlantic Monthly,* an emergency which he sums up as "an increased demand upon character and a diminished care for the cultivation of character; the decadence of direct religious instruction, the indulgent rather than the disciplinary hand of parents, the decline of interest in the study of language, history, and the humanities incident to the immense increase of interest in the practicalities and the technicalities of culture." These and many other important considerations are urged in this most timely and urgent article.

Miss Jane Addams' "Autobiographical Notes" for July in the *American Magazine* deal with problems of poverty as seen from the Hull House center. She talks of "neglected old age," "the miracle of affection," and "the loneliness in the city," with her accustomed directness and power, the power that belongs to facts and to actual experience. We wonder whether before this revealing series of articles is completed, Miss Addams will, with the skill and delicacy that are hers, reveal the loneliness, the misery, of the boulevard which her twenty years' life in Chicago has revealed to her. The current studies of the miseries of the poor, unbalanced by the equally frank revealments of the oftentimes greater miseries of the rich, are in danger of giving us distorted estimates of society and to young men and women a false perspective of life.

We do not share the distress of some academic purists over the misfit of the academic degree of "M. A." which Yale University has honored itself by conferring upon the skilful worker at the Hull House, Chicago. Is not she a "Master of Arts," who knows how to mould society into more graceful proportions as truly, to say the least, as is the one who can mould clay into graceful outlines or skilfully interpret the classics of Greece and Rome? We see no reason why the dictionary as well as philosophy, and certainly morals and religion, should not justify the Yale management in conferring this most fitting of degrees upon one who is engaged in advancing the finest of fine arts,—the fine art of living.

Samuel Hopkins Adams, in the July *American Magazine,* writes on "Warring on Injurious Insects." This article is written literally on the firing line of civilization. It gives a most interesting account of the new soldiery. It tells us that over a billion dollars a year is a conservative estimate of what we Americans are taxed by "the little needed brood of creepers and crawlers and swimmers,"—Hessian flies, mosquitoes, the potato bug, the boll weevil, the gypsy moth, the San Jose scale, and all the rest of them. The piety that "would not hurt a fly" is now being supplanted by the piety that will not allow a fly, the suspected propagator of typhoid, to live. If the ingenuity, industry and capital now vested in the instrumentalities devised for the killing of men were applied to the humane business of killing bugs, we would get along faster, would we not?

At least two cities of the middle West are now presided over by mayors who are committed to ideals. Milwaukee and Toledo have exalted to the mayoralty men who are criticised by their enemies as "idealists" and are distrusted, if at all, on account of their commitment to "theories" of brotherhood. There are doubtless other cities which would lengthen this enviable but as yet lamentably short list. New York and Missouri have ventured to elevate "idealists" into their gubernatorial chairs. For seven years preceding those of the present administration, the United States had a "dreamer" for a president. It now has a few such on the floors of congress. All these men have been promptly dismissed by the "practical" men, but they stay. More and more they and their companions

have to be reckoned with. The "dreamers," now as always, possess the future.

The Congregationalists of England are distressed by the presence of R. J. Campbell, whose great work in the city temple of London is well spoken of on both sides of the Atlantic. They do not want to turn him out; it is not clear that they could if they wanted to, but it is equally evident that they did not enjoy his presence within the gates. He himself at a recent meeting of the Congregational Union of England and Wales is reported in the *Homiletic Review* as saying, "Although I have not been actually excommunicated, I have been systematically boycotted by the leaders of the denomination." It is the old story; one biography fits them all. The prophets that are without honor in their day and generation have their tombs garlanded by the orthodox.

Current Literature for July makes extended comment upon certain evidence that there is a new missionary and evangelical movement arising. It notes among other things renewed interest in Bible studies among college men. But in order to justly understand the signs of the times it must be noted that this interest in Bible studies springs from a new conception of the Bible and lands the student on ground religious but not orthodox. We believe it is profoundly true that there is evidence of a religious awakening, but that awakening is not in the interest of the old theology but in the interest of the new sociology. Questions of trinity, of miracle, of endless damnation, of vicarious atonement, have less and less power in the student world, but questions of duty, of spiritual interpretations of the universe, and ethical interpretations of life are growing. Christianity is no longer set over against the religions of the world by the intelligent, but it is put into the line, and by the test of its efficiency, its rationality, it takes its place at the head of the procession.

The automobile campaign now being conducted by representatives of the women's suffrage movement of Chicago is as creditable as it is unique. Three or four effective speakers, with the commanding voice of the ever popular singer, Miss Jennie Johnson, have started out on a month's tour through the larger cities of northern Illinois. Rockford, Freeport, Galena and intermediate points have already been reached. The general program, with local variations, seems to be something like this: During the noon hour or the next most convenient season the manufacturing plants are visited, particularly those where a considerable number of women and children are employed, and the co-operation of the wage-workers is solicited. Later in the afternoon there is a conference rally with the more favored women of the town and in the evening a platform meeting in some convenient hall where the appeal to reason is made in the most effective manner possible. Why not? These ladies have a cause in which they believe; they are prepared to present their cause intelligently and forcefully; they want to win the interest of the public and the co-operation of all friends. It is a case of Mohammed going to the mountain when the mountain refuses to move. The example of these enterprising ladies may well be followed by the representatives of other high causes and important movements. Only the Salvation Army seems to fully realize and effectively use the great, free audience chamber of nature,—the broad out-of-doors, the hospitable open air.

Practically all the great denominations, not only through the Federal Council of Churches, but also through their own ecclesiastical bodies, have officially recognized the urgency of the social question, and the necessity of applying to its solution the teachings of Jesus Christ; but they have not told the local church what to do. It is well to pass resolutions, but the kingdom of God can be realized on the earth only by a wise adaptation of means to ends. If the church, after definitely accepting responsibility for social conditions, fails to apply effective remedies, her position will be more difficult than ever. There is today a common failure to utilize existing interest which is due to a lack of knowledge. What to do is the vital question. The American Institute of Social Service, of which Dr. Josiah Strong is president, has created a new department to meet this need. Its magazine, "The Gospel of the Kingdom," has been doubled in size, and the new half is devoted to the question what to do. Besides this, it undertakes to give detailed advice to any local church, Y. M. C. A. or brotherhood. It has issued a list of questions in regard to local conditions, which is sent to any church seeking advice. When answers to these questions are received, the institute undertakes to suggest practical lines of work adapted to these conditions. It also asks each church, or brotherhood, to appoint one of its members to act as a corresponding member of the institute to inform it of conditions in the local church and community and to obtain from the institute information or suggestions as to meeting local needs. So far as possible the institute also loans pamphlets and articles bearing upon such needs. Some five hundred classes are using the lessons in Social Christianity, edited by Dr. Strong, so that many churches, or church brotherhoods, are coming to look to the institute for practical help. There is no charge made by the institute for this information, unless a special investigation is required. In this and other ways the institute is a servant of the churches, and a social clearing house.

The New Internationalism

This is the title of an editorial comment in the July *Homiletic Review*. A splendid title, splendidly commented upon. It is good reading for the Fourth of July number of UNITY.

The new internationalism has been not unlike the century plant. Year after year, until we despair, it silently gathers its forces and then, almost while we watch, its splendid spire is shot up into the sun. The old internationalism, how familiar, how hopeless! The nations armed to the teeth, jealously eyeing each other, like wild beasts, ready at the least provocation to spring at each other's throats! National honor, forever strutting with a chip on its shoulder! International law and diplomacy, a tangled game of cunning and bluff!

This new internationalism, so new that many are still blinking at it, is steadily reversing all this! We are beginning to understand that the nations are simply "huge individuals" and we expect them to behave like gentlemen, some are even daring to say like "Christian gentlemen." Many of the foremost citizens of the world are saying, a nation has no more right to a great armament that a man has to walk the street, his belt stuck full of bowie knives and revolvers. Such sentiments are not whispered among a few dreamers, but uttered in high places. The new internationalism thrusts its spire boldly into the sun demanding attention.

This new sentiment and relationship among the nations are the result of the world spirit which has developed so astonishingly within the past decade. Inter-communication has become so swift and intimate that the nations are forced to regard themselves as members of one cosmic family. We not only know what each other is doing, but what each other is thinking; and our thinking is bruited abroad to the four corners of the earth with every sunrise. Our business likewise is getting inextricably mixed. We hardly know mine and thine apart. Little Switzerland takes our raw cotton home to her mountains and spins and weaves it into such delicate and beautiful fabrics that she makes more money out of it than we do, and we rejoice together in the result. King Edward drew more revenue from his American securities than King George III. exacted from the colonies. Business knows no boundaries, no race distinctions. It simply asks for the best goods. It has no use for a "big stick." Production is its watchword, not destruction. Fleets and armies are being more and more regarded as a stupid impertinence upon the world-business.

Deeper, and vastly better than all economic unification, is the coming together of the nations in the great world-exchange of art, science, literature, and religion. We respect each other. We gladly learn from each other. We loyally give aand take of our best with each other. By the grace of God, we are learning to think of each other as members of one common divine household.

The Travail of Politics

The failure of the jury to agree in the case of Lee O'Neil Browne, on trial for bribery in the election of Senatory Lorimer by the last winter's legislature at Springfield, Illinois, is a cause of humiliation to all good citizens. The case has been long in the limelight. The evidence of criminality here was conclusive, apparently to everybody outside of the jury box, but those twelve men, after a confinement of over a hundred hours, were discharged on the ground that an agreement was hopeless. It is hard to avoid the conclusion that such was expected by the defense. The subtle virus of political friendship, partisan prejudice or boss domination, deep down and away back of the jury box, was trusted. Indeed the able staff of lawyers who handled Mr. Browne's case did not seem to deny his guilt. Their fight all along was on technicalities; they did not allow either Browne or Lorimer to testify in their own behalf; they kept Senator Lorimer's main defense on the senate floor out of the case, and the defense which the less sagacious lawyers seemed to favor, viz., the claim of a political plot, an attempt to ruin reputations of the state and United States legislators involved.

But the end is not yet. The note-books of state and county prosecuting attorneys in Illinois reek with shameful material which the courts must inevitably sift. Meanwhile let the wise jurists of the United States apply themselves more diligently to the problem of finding a better way for administering justice and executing law than the obsolete or obsolescent jury system, whose adoption was a great step in advance but whose improvement is now the demand of enlightened jurisprudence.

But this cloud of bribery scandal has its silver lining. Last week a notable gathering of independent patriots, numbering a hundred or more, assembled in Peoria to consider how best to redeem the reputation of Illinois, to break through the tyranny of bosses, to eliminate the vicious partisan bias concerning questions which have no partisan bearing. Strong resolutions were passed looking towards a redeemed legislature that would give to the people the defensive methods of the initiative and the referendum. The resignation of Senator Lorimer from the senatorial chair, which he dishonors, was also unanimously called for. The Fourth of July celebrations of 1910 in Illinois were not without hopeful signs. When things get bad enough, the right-minded majority of citizens in the United States will find out a way of defeating the wrong-minded minority, who rule by subtlety, not by right; who follow expediency and not principle; who climb to power through the aspirations of selfishness rather than the finer inspirations of a willingness to serve.

O young men and women whose lives should run far into the coming years of the greatest of all the centuries, go ofrth in the confidence and strength of faith in God, in truth and right and the eternal order of the Good. Go forth in the noble consecration of your whole being to work for universal justice, for world-peace and the religion of brotherhood and love.—*Exchange.*

"WHAT IS AND NO MAN UNDERSTANDS"

I am the music and the listening ear.
  I am the light and the discerning eye;
  The song and singer, cryer and the cry;
Thought and the thinker, mystery and seer;
Visions that form and fade and re-appear.
  One are the end and the beginning; one
  The shadow on the dial and the sun;
Past, present and to be, obscure and clear.
  I am the quickened womb, the alien grave;
Sower and seed, the reaper and cleft grain;
  Spent swimmer and immitigable wave;
The spring of springs and the unwasting stream,
  Drained and refilled; unchanging I remain,
Immortal Dreamer and enduring dream.

H. E. WARNER.

THE PULPIT

The Child's Right to Religion

A Discourse Given at Temple Keneseth Israel, Philadelphia, by Rabbi Joseph Krauskopf, D. D.

A year or so ago, there appeared in Sweden a book entitled *"The Century of the Child."* It was written by a woman, but the virility of its style and the radicalism of much of its thought reveal little of those tender emotions which we are pleased to associate with womanhood. The mere mention of such chapter-headings as "The Right of the Child to Choose its Parents," "The Unborn Race," "Soul Murder in the Schools," suffices as an index of the subjects of which she treats, and of the manner in which she handles them.

The title of her book she derived from a drama, called *"The Lion's Whelp,"* which, at the time of its appearance created considerable comment. In that play one of its characters says:

"The next century will be the century of the child, just as this century has been the woman's century. When the child gets its rights morality will be perfected."

The thought that furnished Ellen Key with the title for her book furnishes me with the text for my discourse of this morning. I fully share the opinion of the playwright and author of whom I have spoken that, as the nineteenth century witnessed the emancipation of woman, the twentieth century will see the liberation of the child. I believe that we are on the eve of great changes in the education of children, and that, by virtue of these changes, the morality of mankind will be nearer perfection than it has ever been. Society will either make of parents more of experts in the science and art of training their children, or it will take upon itself larger rights than it has hitherto taken in securing for the child the training it is entitled to, the training that shall fit it for a healthy and honorable and useful life. There will be less haphazard than there has been.

Considering the helplessness of the child, we cannot but marvel at the many rights it has already wrested for itself from those placed in authority over it. There was a time when it was absolutely dependent on the mercy of its care-takers. They could ill-treat it, neglect it, cripple it physically, mentally and morally, without any one having the right to interpose an objection. The child was the absolute property of the parents; their authority extended even to the right of taking its life.

A new epoch dawned in the history of mankind when society recognized that parents were but the custodians of the child, and only for so long a time as they discharged aright their parental duty, when people recognized that primarily the child belonged to God, next to itself, and finally to society, that at its birth God said to the parents: "Take this child and train it for me into a godly being;" if they abused their sacred trust, God said to society: "Take my child from the parents to whom I entrusted it, and give it the care which they have failed to give." Momentous in the history of mankind was that day on which society realized that the evil consequences of parental neglect fall heaviest on the people among whom it lives, and that they, therefore, have a moral and legal right to protect themselves, in time, against having foisted upon themselves a weakling, a criminal, an irresponsible being. From that day on, society assumed a sort of guardianship over the child. It enacted laws looking to its protection against parental cruelty or criminal neglect. It made the child's school-attendance compulsory. It outlined the curriculum of its studies with a view of fitting it for self-direction and self-help. In some countries it took upon itself even the right to having the child's teeth, eyes, nervous system, general physical health, examined and properly treated.

The results have been beneficial to a high degree. To this wise guardianship of society thousands of men and women owe their present-day well-being and well-doing. Had they continued under the care of ignorant or indifferent or brutal parents, they might have become a curse to themselves and a burden on their fellow-beings.

But, notwithstanding all this aid from society, still large is the number of those who are a curse to themselves and to their fellow-men, and for the reason that neither their parents nor society have been sufficiently conscious that the child's soul needs cultivation as much as its body, that its heart needs looking after as much as its mind. To a very considerable extent, the child's moral training is still at the mercy of parental whim or ignorance or society's indifference. There are parents whose highest ambition is making of their children worldly and social successes, and who, to attain these ends, concentrate all their educational interest in having their children's minds trained in secular knowledge, and their bodies schooled in social accomplishments. Suggest to such parents the necessity of giving their children a religious training, and they sneer at the mere mention of it, or they tell you that the child can get along in life without religion as well as with it, if not a great deal better. They little realize that high-grade character cannot evolve from low-grade education. They little know how much there is in life that is higher than what the world generally calls success, and that is attainable only through religious training. They little realize how much even of true worldly success is dependent on the amount of religious knowledge and religious habit stored within the child from its earliest years, how many of the dismal failures in life have been due to stuffing the mind with worldly knowledge and starving the soul of spiritual nourishment. They little know that, had the soul received the attention that was given to the mind, had the heart been given exercise in spiritual things at the same time that the body was given exercise in dancing school or a tennis ground or a baseball field, the child might have come much nearer the true success in life than it did by the other method, the success that is not dependent on wealth or estates, on name or fame, the success that finds happiness in being good and in doing good, and in making others good.

It is this starvation of the heart in the education of children that explains the reason why so many men of exceptional talents make miserable failures of their lives. Nature dowered them for godly work, gave them minds capable of not only keeping themselves from evil but also of advancing the good of others, but, unprotected by a God-fearing soul, they listened to the tempter, and easily fell. A thousand ills of modern society could have been prevented had parents

but appreciated that no education of children is worthy of that name from whose curriculi of studies God is eliminated, that no training is worthy the time and money expended upon it, in which the head is not spiritualized by the heart, and the heart intellectualized by the head.

Our divorce courts would not have been half as busy nor our penal institutes half as full, nor the feelings between the upper and lower classes half as bitter, nor the injustices in society half as many, had the lives of children been hallowed from earliest infancy. There would have been far less scattering of wild oats in youth, had there been more of sowing of wholesome seeds in childhood. Young men would not have been as corrupt as they are nor young women as frivolous had parents known that there is but one true ignorance, and that is *moral ignorance,* that society rests upon *conscience* and not upon *science,* that there can be no lasting regard for honesty, for purity, for justice, that there can be no renunciation, no sacrifice, no mastery over the lower appetites, without a heart disciplined by religious instruction, without a soul awed by a vivid sense of the omnipresence and omniscience of God.

We may go on adding battleship upon battleship, fort upon fort; we may invent dynamites and powders of a destructive power far exceeding any yet invented; we may fill the air with ships constructed to rain fire and brimstone upon the earth; we may increase our army and police force a thousand-fold, if we banish God from the nursery, if we silence prayer or hymn at the side of the crib, if we keep the child from the religious school, and allow social pleasures and athletic sports to keep it from attending upon divine service at least once a week, we shall find ourselves as weak and unprotected as is a frail little pleasure boat in a raging storm upon the ocean. Greatly learned was the age of Augutus Caesar, but, lacking religion, it heralded the fall of Rome. Vast was the wealth of Florence. but, lacking religion, its glory sank into the mire of its corruption. Mighty was the power of Louis XIV, but, scorning and ridiculing religion, he opened the way for the French Revolution. Learned and rich and powerful is our age, but with increase of knowledge and wealth and power has come decrease of love and fear of God, and, unless we speedily mend our way, we shall find that "what hath been shall be again," unless we give our children the religious training which is their birth-right, we shall not only unfit them for the best of life, but also prepare our own destruction.

Unfitting a child for the best of life, stifling the divine dower which it brought into this world, crippling it morally and spiritually, compelling it to lag behind or to have no place at all in the onward march of moral progress, denying to it the right to the happiness that springs from an exalted religious life, what a presentation of guilt of parents there is contained in all these charges!

I remember seeing a play in which a young man, at the bar of justice, was asked what he had to say in his defense before sentence was passed upon him. Turning to his parents in the court-room, and pointing his finger at them, he said: "There sit those who should be sentenced, and not I. There sit those who denied me my just rights and opportunities, those who through neglect and miseducation made of me the moral wreck and wretch that I have become. Had I my rights, I might have sat in the judge's seat instead of in the criminal box. It is because of their crime that I have become a criminal. It is because of their wrong that I now must suffer."

Like unto that young man in the play, many a child would, if it could and knew, lift up its voice and ask: "What right have my parents to cripple me morally, to blast my proper opportunity and my true happiness in life? What right have they to consider their own convenience rather than my good, to prefer their whim to the consensus of opinion of the civilized world as to a child's need of religious training? When society in general and the child in particular are the greatest sufferers from parental neglect, is it not the duty of society, in self-protection, and in protection of the innocent and helpless child, to step in and do what parents leave undone? When nothing is easier than giving a child a lasting religious and moral bent early in life, and nothing more difficult than implanting a strong religious sentiment later in life, why should religious training be deferred till too late, why should it not be given at the time when the soil is ready for it, and when it is sure to ripen rich harvests?"

If the child itself cannot ask these questions, the number of those is fast increasing who put these questions in behalf of the child, and who are being listened to and answered. More and more is it being recognized that the child has rights which parents must respect, that its heart, upon entering life, is a book the writing of which God has begun, and which is left to parents to finish, if it is to be worth the reading. Coming from God, the child's soul is instinct with divinity, and easiest brought under religion's influence. Almost the first questions the child asks are concerning God. Its earliest problems are where God is, and what he is. Few stories are as fascinating to it as Bible stories; its reverence for the Scriptures is almost instinctive. The universal favor which the Bible enjoys is, in no small degree, due to the easy receptivity of its teachings by the child.

Religion is as much the child's atmosphere as the air it breathes. Wordsworth says "Heaven lies about us in our infancy," and the Germans sing of *"Die heilige Kinderzeit"* (the sacred age of childhood). Psychologists tell us that child nature is nearest to perfection, therefore, the best training ground, and that there are few errors which the child inherits from its ancestry, which proper religious training could not eliminate, if begun early enough and continued long enough. To allow, therefore, this best of training-time to pass unused, to defer having a child instructed religion to a time when the child shall be capable to decide for itself what kind of religion it wants, may relieve parents of a responsibility, but at the cost of an irreparable deprivation to the child. The child that has not its religion imparted in its childhood, rarely, if ever, acquires religion when grown.

It is this truth that is at the root of the extraordinary care bestowed by the Catholic church upon the religious education of her children, proceeding on the principle that if she can get hold of the children young enough, and keep them long enough, she need have no fear for their religion, no matter who gets hold of them after that. Germany, whose efficiency in education is unequalled by any other nation, makes religious instruction in her denominational, public schools compulsory, and with commendable wisdom gives as much time to it as to any of the secular studies. Eager for peace and prosperity within the nation, she takes exceeding care to give her children the kind of education that will assure her an honorable and useful citizenship. She proceeds on the well-grounded theory

that as the tree is bent when young so will it grow.

We, in our country, are anxious enough to have the child grow up aright, but many of us exercise little thought on giving it the bent when young that shall make it grow aright. Unlike Germany, we have no end of faith in the efficiency of secular studies as trainers of morals. We proceed on the theory that if our children know enough of Greek syntax, of Latin prosody, of chemical reagents, of geology, zoology, etymology, and a dozen other "ologies," they will be wondrously learned, and being learned they will be wondrously good, that, if they practice enough of football and lawn tennis, they will become wondrously healthy, and, being physically healthy, they will of necessity be also morally healthy. We little profit by the experience that secular knowledge and athletic skill may stand for much cleverness, but that cleverness is not necessarily goodness. Goethe shows us plainly enough that with all his wondrous learning and aptitude, Mephistopheles was conscienceless and godless, and easily robbed others of their conscience and their God.

Two reasons are generally assigned by parents for not giving religious training to their children. The first reason is their claim that the children are so heavily taxed with secular studies that they have no time left for religious training. Their second reason is that religion is made to stand for a mass of doctrines and dogmas and impossible beliefs, three-fourths of which have to be flung aside as rubbish when the child reaches intellectual maturity.

As to the first reason, Thoreau tells us in one of his writings that more yet than "Societies for the Diffusion of Useful Knowledge" we need "Societies for the Diffusion of Useful Ignorance." If things have come to such a pass that religious education must be cut out of a child's curriculum of studies because of too many secular studies, then, the sooner we cut down their number the better will it be for us. Society can get along far better without some of the secular studies than without all religious education. We can better afford to do without cakes and candies than without bread and salt. Education at one time included nothing but religion; in our day it includes almost everything but religion. Were it in my power, I would give as large a place to religious as to secular studies in the child's curriculum. And I would set aside one or two mornings or afternoons during the week for religious instruction within the respective denominational schools, and make attendance upon that instruction as obligatory as that upon the secular studies. That course would do away with loading all religious work upon the overcrowded Sunday, and with creating within many a child that attends Sabbath-school an aversion against religious instruction by reason of its being deprived of several hours of its weekly vacation.

As for the second reason, that of making religion to stand for theology, that objection is valid in many instances, and cannot be corrected too soon. Little wonder that children suffer from theological indigestion, when they are fed on doctrinal roast-beef instead of on a religious milk-diet.

In the Religious School of our congregation the child is taught to conceive of God as the Creator and Giver of all; as the loving Father who is supremely good, and pleased with us when we are good, and who, knowing all things, knows when we are good and when we are bad. We endeavor to make the child see and hear and feel God in the sun that warms it, in the earth that nourishes it, in the flowers and fields and birds that fill field and forest with fragrance and melody, in the love and care bestowed upon it by parents' heart and hand. We acquaint the child with the great and good men whose life meant struggle and sacrifice, who dared all and renounced all that others might be free and happy. We endeavor to make the child to understand the duties it owes to itself and others, and to know and feel that in being kind to others it is kinder yet to itself, in wronging others it inflicts yet greater wrong upon itself, that there is not an injury done, a falsehood uttered, a mean advantage taken, a character blackened, a promise broken, a deception practised, a lie spoken, but that all mankind is made to suffer thereby.

There is nothing in this sort of religious training which the child needs to unlearn or to cast aside as rubbish. We have no catechisms of dogmas and of creeds. We teach no miracles as facts, and no myths as truths. Religious teaching such as this should make conscientious parents feel that their children cannot be deprived of it without being crippled in moral growth, in the social usefulness, in personal happiness. Such religious teaching as this will, before very long, be regarded too valuable for the well-being and well-doing of society to be left to the option of parents as to whether their children shall be instructed in it or not. Society itself will assume the responsibility of giving it to the child, whenever parents will neglect or refuse to give it. Our children after us will see verified the prophecy in the play which we quoted at the beginning of our discourse, "The century to come will be the century of the child. When the child will get its rights morality will be perfect."

The Socialist National Congress

The Socialists of the United States consist of two groups.

The smaller is known as the "Socialist Labor Party." It emphasizes "international solidarity of the working class," "economic determinism," "class consciousness," "materialistic interpretation of history," "straight-out Marxism," "revolutionary socialism," etc.

The larger group is the "Socialist Party." Its working theory and ultimate ideals are the same as those of the "Socialist Labor Party," but it is disposed to adjust its immediate policy to circumstances in order to attain its ideals. It is willing to act in a less revolutionary way for the present in order to be more revolutionary after a while. It is at present the leading Socialist group in the United States; and its attitude reflects more accurately the condition of Socialism in Europe than does the position of the much depleted Socialist Labor Party. Socialism in Europe is winning political victories and undergoing transformation.

The recent remarkable victory of the Socialists in Milwaukee was won by an organization working under a local name of its own, but affiliated with the Socialist Party of America. It sent delegates to the first national congress of the Socialist Party of the United States held last week at Chicago.

Delegates elected by the "locals" to that congress were present from nearly every state in the union. Many leading Socialists of the country were in attendance. Such congresses are well known in Europe, but this is the first in America. The gathering of the

same party which nominated Mr. Debs for the presidency two years ago was not a congress like the present meeting, but a nominating convention. The present congress was called midway between presidential years for the purpose of advising upon questions of party policy and attitude.

This first national congress of the Socialist Party was characterized by sharp factional controversies which, in a general way, tended to repeat the differences that separate the two Socialist groups. Arrayed against each other were the so-called "impossiblists" on the one side, and "opportunists" on the other.

The preponderance of influence and weight of argument were clearly with the opportunists.

Factionalism was in evidence from the start.

The committee on immigration could not agree. The majority report was against Asiatic immigration, while the minority report took the opposite ground. More than two days were consumed in hot argument over this point. On behalf of the minority report against exclusion of Asiatics, it was claimed that this position alone represented the true and original principles of socialism, which are for "solidarity of the working class" all over the world. If the majority report shutting out Asiatics were adopted, then the great historic position of Socialism would be abandoned. The majority report was declared by its opponents to be a bid for trade union votes.

On the other hand, those in favor of the majority report declared that the admission of immigrants from Asia tended to bring cheap foreign labor into competition with the American working class, thus weakening that class and cutting away support from the Socialist movement in the United States.

This entire matter was cleverly and logically sidestepped by the adoption of a substitute resolution or report. The substitute put the Socialist Party on record neither for nor against exclusion of voluntary or individual immigration, but against "mass importation" of alien workers by capitalists in order to break down the American working class. The substitute was adopted by the close vote of fifty-five in favor and fifty against. As the minority vote against the mass importation" substitute was undoubtedly far greater than the strength behind the original minority report against exclusion, the vote on the substitute does not indicate the proportion between the straight-outers and the opportunists.

The tendency thus indicated came in evidence with still greater distinctness when the report of the farmers' committee was brought in.

Significant passages in that report are as follows:

When it comes to outlining definite steps to be taken by the Socialist Party, we are confronted with a mass of detailed difficulties and forced to recognize that there is no royal road to the goal we are seeking. . . . We, in America, are not alone in this indefinite position. It is the position of every European Socialist party, many of which have worked for years upon this problem. . . . One thing that must be recognized by Socialists is that any program that neglects the largest single division of the producing class movement, is certainly doomed to failure. It is, therefore, of the greatest importance that careful study be given to the question of co-operation with the farmers and that some plan of common action shall be developed.

Many of Marx's critics have said that in "Das Kapital" he did not carry out the economic analysis of society beyond the field of bourgeois production. This is now admitted by leading socialists of Europe and America. Marx identified his theory too exclusively with the factory worker in the large cities. He took for granted that the "capitalist method of production," which became standard in the nineteenth century, was to be forthwith transferred to agriculture. The large corporations in the city were to be matched by large corporations working in the country. The appearance of a few "bonanza" farms in America seemed to support this position, and was taken as a vindication of Marx. But it now seems clear to leading socialists that Marx did not analyze those economic phenomena which directly concern "the largest single division of the working class" in every civilized country.

The report of the farmers' committee at the congress was neither adopted nor thrown out. It was recommitted for the consideration of an enlarged farmers' committee, which is to report to the national convention two years hence. No other action upon this matter could have reflected more faithfully the trend of the present socialist movement as a whole.

The adoption of the report of the woman's committee on Socialist propaganda among women defined the relation of the party to the movement for woman suffrage. It pointed to the recent enormous growth in the number of women industrial workers, and emphasized the primary importance of converting women workers to socialism rather than to woman suffrage. Conversion to socialism brings with it conversion to the votes-for-women proposition; on the other hand, conversion to the suffrage movement does not imply conversion to socialism. The Socialist Party stands for universal adult suffrage without distinction of sex. It is against a limited franchise for women who own property and pay taxes; but favors the vote for all women, regardless of property qualifications. At the same time the Socialist Party, as a party, does not ally itself with any other movement. This leaves opportunity for individual socialists to co-operate with worthy movements on this subject, and avoids the danger of making the party itself the tail-end of anything else.

The clearly evident general position of the congress was this: Our previous doctrinaire attitude toward the social problem is impossible for the time. We must work out a program based on a wider analysis of society. Meanwhile, let us hold our ultimate ideals in full view, but adjust ourselves to circumstances.

This attitude was illustrated more distinctly by the discussion over the problem of agriculture than by anything else at the congress. The debate brought the land question fully before the congress; though not fairly, for it was taken for granted that the land question as relating to the farmer can be separated from the land question as a universal economic problem. Hence, the "straight-out" faction scented a scheme to endorse private monopoly of one of the "means" of production. But this was not the intention of the farmers' committee. The report embodied suggestions for a "farmers' program," based upon the experience of Socialists in Oklahoma, which called for "exemption from taxation and execution of dwellings, tools, farm animals, implements and improvements to the amount of one thousand dollars," and "a gradual tax on the value of rented land and land held for specula-

tion." These items. however. did not come into the discussion, which was closed by the re-commitment of the report.

The farmers were well represented at this congress. It will be interesting to note the future effect of their entrance into the councils of the Socialist Party.—*Louis Wallace, in the Public of May 27,* 1910.

What Shall I Do to be Saved?

A human personality is a teeming swirl of feelings, instincts, passions, appetites, aspirations. Their control and use make the problem, the drama of human life. The solution of that problem commands the energies of our best and wisest men today, as it has done in the past.

Some of these impulses, appetites, qualities are called noble, such as curiosity, the sense of beauty, the sense of reverence and love. Others are called base, such as fear, vanity, pride, hunger, the sexual passion.

I think this differentiation is untrue and harmful. All our impulses and appetites are necessary to the strength and beauty of our personality. To eliminate what is called a base appetite would be like the farmer who burns up his manure. Some ugly physical urgency, in the scheme of our nature, may be the cloud on which is thrown the beautiful rainbow of a divine vision.

Vanity, pride, self-assertion, self-seeking are called the essential quality of sin. On the other hand, I maintain they are necessary to a real personality. There may be a vanity that is not vain, a self-seeking which is not selfishness. That which is called sanctification may be as sinful as sensuality. Temperance may be carried so far as to become intemperance. I would not follow Diogenes or Nero, Saint Francis or Louis XIV.

The Christian teaching of self-immolation, of self-sacrifice, of losing oneself in the life of another has been carried to an extreme. This teaching repels many noble young men who, trying to shape themselves towards the best, shrink from the mutilation of their individuality.

And I think it is a delusion that we are to lose our personality in a sense of community with the race, our individuality to be swallowed like a drop in the river of being, our self-development merged in a great synthesis of humanity. No, my individuality is as important, as necessary in the scheme of things as that star which blazes yonder in the sky.

Here is the problem as I said in the beginning. How shall I comport myself? How shall I educate and develop my personality which teems with all these passions, appetites, forces? How make it strong, sweet and beautiful? How shall I learn to contribute my best to the common good?

There must be some synthetic idea or feeling which shall possess the consciousness and the will. And this I find in Religion. The man who follows his religious impulses, the passion of his heart for the Good, whose daily prayer is for purity and moral strength, who seeks to ally himself with all the Holy Ones, who wishes not only to find the Good, the True, the Beautiful, but to embalm them in his life, his conduct, has answered the question, What shall I do to be saved? He has achieved harmony and peace. *Salvation* has come to him.

He may not know what is the Good, what is the True. To find these is the function of the intellect; the part of experience, of science, of philosophy.

Jamestown, N. Y. JAMES G. TOWNSEND.

Thoughts About Peace and War

The regularity with which war recurs is partly due to what Rev. Samuel Crothers calls the "recrudesence of youth. The war spirit is fostered in our children in a hundred ways; by the glitter of military processions, and the splendor of our war ships, but chiefly by stories and pictures of battles and these stratagems of war. Youthful love of adventure responds easily to the call of the recruiting sergeant or the call for marines. Boys who are on the anxious lookout for employment or dissatisfied with home follow these calls readily. The teacher is already burdened with the duties that belong to the parent, but she might do much to create disgust with war by her own feeling about it which she might make sound by reading such books as Sherman's Letters, for example. Let them look at the waste of life and property, the ruin by fire and neglect and judge whether war should be lightly entered upon.

"People are living whose grandfathers saw Washington. Since that we have had six war presidents: Washington, Jackson, Taylor, Grant, Roosevelt and Taft. But for the newspapers to inflame the young men and women, there would have been no Spanish war. The civil war was inevitable; costly as it was there has been a new order of things and a better. Yet the hero worship that fills our books is dangerous enticement to the young. Disarmament may never take place; but arbitration makes some slight progress, and the war spirit is cooling just now. Men know how many selfish interests are served by wars; readers should read history, no matter who studies it or teaches it. The reading books can be used for influencing the young readers in favor of peace."

THE STUDY TABLE

Summer Books

From Houghton, Mifflin & Company of Boston I am in receipt of Alice Browns' last book of stories, entitled "Country Neighbors." You may be disappointed with the first story somewhat, but before you get through with "Saturday Night" and "Gardener Jim" and "A Grief Deferred" and "The Auction," you will say that you have had a good time. Miss Brown will give you good writing, and that quiet play of humor which makes an hour slip away very pleasantly.

Those who are looking for a good farm journal will find one that is remarkably well edited in "Farm and Home," published at Springfield, Mass., also at Chicago. This paper is edited in something more than agricultural matters; it discusses with the utmost boldness all public questions. In my judgment it would make a good twin for UNITY. Its motto is "Truth Will Prevail," and its spirit is reform and progress. I would like to say more about this paper, but examine

it for yourselves. For a fruit paper, I repeat what I have said before, that there is nothing in the United States to compare with the "Fruit Grower," published at St. Joseph, Missouri.

From Jacobs of Philadelphia I am in receipt of "Prehistoric Rhodesia," by R. N. Hall. This book is a remarkable piece of scholarship, both in its ethnological and its philological information. There is a little British pugnacity in the discussion of a few disputed points, but it unfolds to the reader a wonderful view of the Dark Continent, showing us Africa when it was the foremost continent of the world. Those interested in such questions will find a few hours happily employed in gathering the general information of the book; while ethnologists will want the book as a monument of research.

From the same house I have one of the "American Crisis Biographies: Henry Clay," written by his grandson, Thomas Hart Clay. This volume is delightfully written, and is an ideal for a popular biography. I shall be glad to get the full set as they come out, and shall note them for UNITY readers. I am always glad to get a book from Jacobs, because my first acquaintance with him as publisher was through that splendid novel, "The Latimers," by Dr. McCook. We rarely get such a novel out of the flood of current literature.

From the Macmillan Company I am in receipt of "The American Rural School," by Professor Foght; a book not only timely but absolutely demanded by the evolution that is going on in educational matters. This book is intended to fit in with the great movement for industrializing education. It aims to give us a new sort of teacher; teachers able to comprehend those sciences which are included in the modern use of the word Nature. The rural school teacher has got to be posted on life and growth. The rural school buildings and school grounds are also under review by the author. He sums up for us in a compact way a vast mass of the experimental efforts that are being put forth all over the country. It is not exactly a school book, but it belongs to every father and mother and every boy and girl, and it ought to be read by them all. In a few things I do not accord with him, or perhaps I go beyond him, but he has blazed the way for constructive work of the right sort.

From the same company I have a brilliant performance, in the form of a biography, by Mary S. Watts, called "Nathan Burke." The fact is I have not read this book thoroughly, but am going to read it on the steamer, because I think it is one of those feasts that I shall enjoy if I am not seasick.

William Allen White's new book, also from the Macmillan Company, is entitled "The Old Order Changeth," a review of American democracy undergoing its changes from 1800 to the present time. It is a caustic book, and I am sure that it ought to be read. Still I disagree with Mr. White in so many points that I am tempted to make my review a debate. However, get this book and be sure to argue the points out clearly. We must understand democracy as Jefferson defined it, and then democracy as Mark Hanna and Aldrich defined it. I hope my readers are in the main "Insurgents," and that the revolution will be a complete one, not to restore the old, but to purify the new. We are on the right track, only let us hold on to the right hand of God, with confidence in the truth.

I am in receipt of the Reports of the Commissioner of Education, for 1909. It is immensely more up to date than these reports have generally appeared. It brings us down to the Rockefeller gift for exterminating the hook worm. It discusses the educational reform in China. It gives a good deal of information about industrial training and agriculture in our common schools. Co-education of the sexes is reported upon, but there is no data here to show why Tufts College made a fool of itself by separating the sexes—or wishes to do so.

E. P. POWELL.

THE FLAG THAT MAKES MEN FREE

The struggle of today is not altogether for today.
It is for a vast future also.—Abraham Lincoln.

The battle clouds obscured the land and dimmed the nether seas,
The dread alarms of war wailed out on every swelling breeze;
The land the fathers wrestled for in hunger, cold and thirst,
Lay bound and bleeding in the toils of tyranny accursed.
They sought for sign or symbol, but to rescue there was none,
When lo, across the darkness flashed the flag of Washington;
The bonny flag, the beauteous flag, the flag of colors three,
Your flag, my flag, the people's flag,
The flag that makes men free.

And red for human brotherhood; no matter creed or clan,
The same rich blood proclaims us one in God's eternal plan;
And white for peace and purity and heaven on earth begun,
And blue the expanding canopy, the clustered stars in one;
They kissed its folds and through the year of storm and stress they came,
The ragged Continentals crowned with earth-compelling fame;
Their star-bespangled banner streaming over land and sea,
Your flag, my flag, the people's flag,
The flag that makes men free.

And lo, the scene was shifted and while the people slept,
Through marts of trade and traffic the foes of freedom crept;
For pride and power they wrestled, for lust of greed and gain,
They forged the human shackles and might resumed her reign;
As jeer and sneer run riot where dread and discord reel,
The rights of man lay trampled beneath the tyrant's heel;
They fired the torch of treason and mocked with anarchy
Your flag, my flag, the people's flag,
The flag that makes men free.

Then shop and school and farm and mine and factory outpour,
And thrice a hundred thousand men are marshalled at the fore;
And thrice a hundred thousand men with purpose staunch and true
On storied height, on gory plain, to die for me and you;
To consecrate our flag anew to truth's unending fame,
Equality, fraternity, in thunder tones proclaim;
To fly from fort and citadel for aye, exultantly,
Your flag, my flag, the people's flag,
The flag that makes men free.

What word, O fallen heroes, within the portals low,
Where underneath the southern cross the sweet magnolias blow?
Guard well that flag! lest while you sleep, the foe should haul it down,
While weeping fills our peaceful land and cannons flame and frown!
Guard well that flag! lest greed and graft should splash those stars of light,
And followed by the orphan's moan fair freedom takes her flight!
Guard well that flag! for faith and hope and better days to be,
Your flag, my flag, the people's flag,
The flag that makes men free!

—*Kate Brownlee Sherwood.*

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THE FIELD

"The World is my Country, to do good is my Religion."

THE PARKER COMMISSION—The Parker Commission was organzied in 1896 to prepare a new and inclusive edition of Theodore Parker's writings, whose publicaation had been made possible through a generous gift to the American Unitarian Association for this purpose by the late John C. Haynes of Boston, an admiring and grateful parishioner of the great preacher. The commission consists of Thomas Wentworth Higginson, Frank B. Sanborn, Rufus Leighton, Edwin D. Mead, William C. Gannett, Samuel B. Stewart, Paul Revere Frothingham, Sanuel A. Eliot, Charles W Wendte, and John Haynes Holmes. Samuel A. Eliot has been chairman and Charles W. Wendte secretarv of the commission.

The latter now reports that its labors have been successfully completed. Nine volumes, handsomely printed and bound, have been issued by the Publication Department of the Association. Three more volumes are in press, and will be ready for distribution by July 1, ensuing. The thirteenth and fourteenth volumes, which are to conclude the series,—the fourteenth containing also a bibliograpy of Parker's writings and writings about Parker, and a full index to all the volumes,—are completed in manuscript and will appear in the early autumn. Thanks to the generous donation of Mr. Haynes,—who alas! did not live to see the fulfillment of his generous purpose,—it has been made possible to fix the price of the whole series of fourteen volumes at ten dollars and of single volumes at one dollar each.

The present year witnessed a widespread celebration of the 100th anniversary of Theodore Parker's birth, testifying to the profound impression made by his life and labors on the mind and conscience of his own and a succeeding generation. But no posthumous honor paid to his memory could be more befitting, none will tend more to preserve his influence as a religious thinker and social reformer, than this new and fairly complete edition of his well-informed, virile, and eloquent writings.

Our Association should consider it its peculiar privilege to keep Parker's Works in print hereafter, and give them as wide a distribution as they do the writings of his great contemporary, Dr. Channing. The Association now also owns the stereotype plates of O. B. Frothingham's noble life of Theodore Parker. Its full duty to the latter will not be done until it issues an inexpensive edition of this biography to accompany his writings, and as an inspiration and help to those who, like him, would live in the spirit and serve the sacred causes of freedom, truth, and humanity.—*C. W. Wendte, in Christian Register.*

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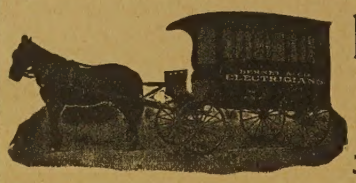

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